

DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, SEPTEMBER 4, 1901.

WHOLE NO. 156.

LIBERTY ENLIGHTENS THE WORLD.

The artist who with magic hand
Wrought out the statue bold,
That stands so grand off Jersey land,
A pregnant truth has told.

No light so bright as freedom's light;
It brightens Toll's rough way;
Dispels the gloom of mental blight,
The night of wrong makes day.

These stressful truths, so plainly writ
On progress' open page,
Would rich and poor soon manumit,
And anxious care assuage.

If they would grasp with fertile mind
These wholesome lessons, fraught
With joy and ease to all mankind,
And concrete make the thought.

Aye, freedom's light indeed makes bright
Man's pathway all along,
Illumes his mind, his dreams delight,
Though thralldom clouds do throng.

Let thy light shine, thy herald true,
Nor dim its piercing glare;
We follow where thy rays pursue
The tyrant everywhere.

JOSEPH A. LABADIE.

ANARCHY AND VEGETARIANISM.

What is Anarchism? This question is being asked daily. If none of the professed Anarchists wrote for the papers I think I would know how to answer it. My answer would be something like this: a refusal on the part of each individual to govern and exploit others, and a protest on the part of each individual against being governed and exploited by others. This would seem to cover the case. How men would conduct their affairs under freedom, whether they would act collectively or individually, would be entirely their own concern. Even though their affairs might not be conducted on what others would consider sound business principles, it would make no difference, as long as they were noninvasive.

But while I am laying down this fundamental anarchistic principle, and men of reason are beginning to see the soundness of it, up steps an old Anarchist (?) and proclaims those who are opposed to compulsory blood poisoning as aids to the movement in favor of ignorance. And he even goes so far as to defend that infamy of infamies—vivisection—though he wisely refuses to offer up his own body, which proves conclusively that he is no Anarchist; for an Anarchist would not do to others (even to a dog) what he would not that they should do unto him.

Rather than admit that an Anarchist is wholly devoid of humane sentiment, I would prefer to say that those who cannot feel that solidarity embraces every sentient being are wholly devoid of the genuine Anarchist principle. To make it more personal, I will say, if the cause of Anarchism must lose James or take James AND vivisection, by all means lose James.

Here is Comrade Morton, whom I have been looking to as the one best fitted to imbue the cause with tender sentiment and refinement, declaring that he "will not go one step with any who

should claim antivaccination, antivivisection, vegetarianism, or any similar theory, as belonging to Anarchism." Well, comrade, I am sorry to lose your company, but I can't help it; for I am determined to go right along in the direction you indicate. Not only will I claim that compulsory vaccination and the torture and butchery of harmless animals is unanarchistic, because it invades the rights of others; but I am going to insist that the cause of Anarchism will make no great advance, until humane education is made the basis of our work.

You can't put a gun into your boy's hand, and tell him to shoot and mangle harmless birds and squirrels for fun, or put a knife into his hand and tell him to behead the beautiful, confiding and innocent lamb, to satisfy a depraved appetite; or a hook and line into your daughter's hand, and tell her to jerk harmless little fishes out of the water, tearing out their mouths and eyes just for the fun of seeing them try to get away; and expect them to become men and women of fine sensibilities. It is perfectly natural for such children to grow up to be coarse, brutal tyrants, with no regard for rights, feelings or life of man or beast.

Says Dr. E. B. Foote, the well known liberal:

"What excuse for man, who can shake from the tree above his head the juicy fruit, which is ready to fall ripe into his hand; who can pluck from the vine clusters of delicious grapes, containing all the elements of food, prepared only as old Dame Nature can prepare them; who can plough up the rich sod, and produce, by planting, succulent vegetables and fields of golden grains, and beneath the surface of the grim soil, esculent roots, capable of imparting warmth and nourishment to the body; who can find in the rich meats of abundant nuts, and other oily products of plants and trees, all the oleaginous properties which animal fat supplies; what excuse, I ask, for man, with all these luxuries at hand, loaded with all the necessary alimentary constituents, to imitate the murderous instincts of the lower animals, and cannibally live on animals less powerful than himself?"

He answers the question by saying that there is no excuse except a degraded ancestry. Let us startle ourselves to a comprehension of the awful degradation the slaughter house has brought us to, and change our modes of living, so that our children cannot say they owe their degraded condition to the cannibalism of their parents.

I realize that this letter will cause a storm of objection to my ideas. The thoughtless lovers of sport, chicken and beef will wiggle and squirm, and present all sorts of "arguments" to uphold them. I know them all. I am familiar with every objection to vegetarianism which can be raised; and I will smash them as soon as presented. My motto is Liberty and Kindness. My country is the world. My brotherhood embraces everything which has life and feeling. My enlistment is for life.

J. A. WILSON.

THE SUPERIOR SEX.

The unreasoning mind which believes the crude story in God's book, that man was created from the dust of the earth (instead of nothing), and in God's image, woman being an after consideration, may be expected to regard man as the superior sex. Those, however, with expansive brains and intellects cannot fail to realize the absurdity of such a statement, so irrational, ridiculous, preposterous. Others have now come forward declaring the female sex the superior.

I often wonder if we who thus jump from one extreme to the other, "swallow" unquestioningly these abominably ridiculous Bible stories, and really believe in a great he God, sitting upon a throne, who made man in his image, have outgrown their childhood.

Notwithstanding that in the most primitive lives, the female among the common rotifera is said to have propagated without the aid of the male, it is to me no proof of the superiority of the female. Such primitive conditions are so very imperfect. More developed beings instead of having, like the rotifera, more of the elements of both sexes in one, are more distinctly separate, the male being the one to impart the life germ, the female to receive, carry and nourish.

In the gestating and bearing of offspring, the female has more of the work and pain than the male; but if a human being, no more responsibility; for the man is just as responsible. He should make, and surround the prospective mother with every condition requisite for her physical comfort, as well as mental improvement and enjoyment. If a man fails to do this, he is yet a semi-savage, a barbarian; likewise the woman who fails to secure all this from him, before consenting to become a mother, besides love, and aid in every possible manner.

If woman was less barbarous, she would have less or no agony during this period, or at the birth of her child. Good nutritious food is very essential, also an abundance of fresh air and a proper amount of exercise. When woman is no longer barbarous, she will discard corsets, heavy, cumbersome skirts, in fact skirts of any kind, tight shoes—but I am digressing, and will return to the subject.

If human beings are created (through evolution or any other method) only for the purpose of perpetuating the race, surely woman has more of this labor to perform. If this is the extent of our mission, begetting and bringing human beings into the world to suffer the pangs of hunger and all the ills and woes of human kind, or by their selfishness and greed cause others to endure all the agonies to which so many seem to be heir, if this constitutes superiority, then in this way, and this only, will I admit her superiority. If, under the most favorable conditions of nutrition and propa-

gative strength, females are the result, and vice versa males, I cannot understand why this is a proof of the superiority of the former. If the male germ, having more strength and vigor, can take advantage of less auspicious conditions it does not indicate inferiority in my estimation. Instead, in this one way, I should pronounce him superior. Mrs. Gamble says:

"Although the males among the more highly developed birds assist in rearing the family, among various species it is only the female which cares for the young."

Mr. Letourneau says of the male turkey that they "do much worse; they often devour the eggs of their females."

In Vermont I owned a pair of turkeys which I had raised by hand. Both were intelligent, but the male more so. He shared the duties of sitting and afterward helped in caring for the family, often hovering over them. A neighbor's hen turkey having accidentally been killed, leaving nine little ones, the male adopted and raised them entirely himself. I have also had male ducks who would cover the eggs while the female was away, and fight for the female and her young, doing all in their power to protect them. I have had bantam roosters scratch for the hen and her brood and thus help her to rear them. Pigeons invariably share alike in setting and raising the young. They are alike in size; their offspring are nearly always one of each sex; and although she lays the eggs (which, I feel sure, causes her no pain or inconvenience) he impregnates them with the life germ or there would be no young. I have never had a male cat who would not lie with the mother puss and her kittens and assist in their toilet, and when older share with, or give, them the game he had himself caught. They are, however, for animals, highly civilized and enlightened. The primitive animal gives birth to her young, and instinctively (instinct is primitive or undeveloped intuition) knows they are a part of herself. The male, however, often forgets his share in their creation. This is no sign, to me, of inferiority but undeveloped memory, and, consequently, of paternal feelings.

Man is almost invariably stronger than woman, and, in certain ways, less childish, less inclined to weep over the demise of a kitten, canary bird, or trivial disappointments, in less danger of hysterics or fainting. I never heard a man scream at the sight of a mouse, or jump into a chair, and there, in a standing position, wish he "had stayed at home" when one appeared at a railway station where several were quietly awaiting the next train. I never heard a man screech if he saw a worm on his clothing, or cry "murder" when he unexpectedly came near a cow quietly "chewing her cud," then tell her to "go and lie down this minute," again

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OFF AND ON.

DISCONTENT is fortunate in always being able to please the erratic and capricious Charlie Moore. When it defended his right to free speech, at the time of his arrest, he declared that nothing in the whole affair had given him so much pleasure, and said a great many other very sweet things. At that time he knew the opinions which DISCONTENT advocates quite as well as he does now, and understood them as little. Yet now that he finds us ready to point out some of his failings, this human weather-vane instantly veers around to the opposite tack, and is "proud" and "glad" to have such a wicked paper as DISCONTENT against him. "How sour those grapes are!" said the fox who could not reach them. Moore judges all men according to their attitude toward him. He is the champion logroller of the United States. Praise him; and he will discover the highest excellencies in you. Blame him; and you are a black-hearted scoundrel, worthy of the highest penalties. What you really are, goes for nothing.

Moore knows he lies when he says we side with Macdonald in the Secular Union case. In casually commenting on the affair, I have espoused the cause of neither party. The whole issue is so enveloped in a cloud of blackguardism on both sides that an impartial observer cannot make out the merits of the case. If the investigation, which both sides profess to court, is held, as honesty demands under the circumstances, I will not hesitate to give full credit to the Wilson-Moore faction, if it comes off with flying colors.

Moore is entirely wrong, if he thinks I have any penchant for misrepresentation. I do not propose to lie about Moore or any other individual, and will cheerfully retract any erroneous statements inadvertently made. For example, I learn that I did Moore a great injustice on the negro question. I am sincerely glad to find that he is not the race bigot I had been led to suppose. I was simply misled by his careless style of writing; so that the misrepresentation is really Moore's own fault. When a man writes: "I was not shown any more consideration than we showed a darkey at our Lexington meeting," he must expect his readers to draw the natural inference that he claimed "more consideration" for himself than he was willing to accord the "darkey." I am delighted to know that such is not the case; and that Moore is a far more liberal-minded man than I had reason to believe. Now, if he could only learn to be honest toward those who differ from him in opinion, his vanity and personal peculiarities could readily be forgiven. Unfortunately there is small hope of this.

As to the Putnam case, Putnam's most intimate friends pointed Moore out

to me as one of his slanderers. The worst slanders are not always those that appear in print; and Moore may have said many things which he would not dare put into the Blade.

With regard to free love, Moore seems to be as densely ignorant of its real meaning as he is of the real meaning of Anarchism, and of nearly every other subject, apart from mere Godslaying. The extreme lowness of his own conception of the entire subject is evidenced by his despicable fling at E. C. Walker, for showing affection toward his own child. "Gentlemen" of the Moore stripe may be ashamed to display love for their children; but it is, to say the least, no reproach to free love that it is found to stimulate the expression of natural affection. If Moore thinks that a man is "blatant and obnoxious" for expressing an unpopular opinion, what is Moore publishing his paper for? Almost any Christian would pronounce the B. G. B. "blatant and obnoxious;" and it certainly lacks the refined language and quiet logic which characterize Walker's writings. Moore can insult free-lovers; but he cannot answer their arguments. He dare not debate the marriage question with "the man Walker" or with any other prominent free-lover, because he knows he would be whipped out of his boots in such a discussion. He uses exactly the same tactics toward social radicals that the preachers employ toward him and other religious radicals. In both cases, the advocates of a bad cause resort to vilification to cover their lack of logic. Free love is not libertinage nor the evasion of any equitable responsibility. If Moore does not know this, he is grossly ignorant of the subject, and should try to learn something about it, before denouncing others; and if he does know it, he is a self-convicted slanderer. To reject the church, and to worship the marriage system, which rests on church authority, is mere superstition, and shows lack of clear reasoning power. Moore seems to think that a mere mumbling of words can make a child "legitimate." Where does he find the warrant for this notion in nature, or anywhere else except in the church? His inconsistency is worthy of the man who has been trying to increase the sale of his book by "suggestive" advertisements.

Moore had better read up on the history of the Chicago affair; and he will find that the men who were hung had nothing to do with the bomb throwing. The hanging was a judicial murder, pure and simple; and if Moore looks up the facts, he will denounce it as earnestly as any of us. DISCONTENT stands for certain principles. We may be mistaken; but we are sincere, and will always welcome a courteous discussion with Moore or anybody else who thinks we are wrong. But the man who, without making any argument, reviles the character of a man or a paper, on account of a simple difference of opinion, shows a bigoted and blackguardly disposition, which ill comports with the character of a Liberal.

The indictment of the public school system, by Comrade Cook, might be materially strengthened by an examination of some of the actual workings of that much vaunted state institution. I do not here dwell on the pedagogic side; although a considerable study of educa-

tional methods has convinced me that, except in the kindergarten, the present system of education is fundamentally wrong. But, in addition to this, the evils of state control make themselves manifest in many special ways. The minds of the children are ground into narrow ruts of obedience, patriotism, orthodox political economy, and generally a large admixture of conventional religion. Independent thought, especially on social questions, is emphatically discouraged. The whole tendency is to hinder self expression, rather than to stimulate it. The children are systematically drilled to become polished puppets, and as such, blind, unreasoning supporters of every established institution and every hoary lie. The entire public school system is manipulated, at the expense of the people, as a subtle scheme for perpetuating the rule of "the powers that be."

The miserable influences of authoritarianism in educational matters are felt in a thousand ways by the teachers. They are forced to submit to the petty tyranny of the meddlesome ignoramuses who make up the average school board; to follow cut-and-dried routine, in place of adopting progressive methods; to connive at textbook jobbery, and other schemes of a commercial or political nature; to teach what they know to be false, and suppress what they know to be true; to accept a precarious tenure of position, often dependent on caprice, favoritism, or some other motive that will not bear inspection—and this is not half the story. Here in Washington, the teachers are systematically robbed every year, by being compelled, at their own expense, to attend an official "Institute." Their years of special training, their actual experience as teachers, their demonstrated ability and success in the work, all count for nothing; if they will not consent to being annually corralled and fleeced, they are deprived of the right to teach in the public schools. It is one of the most contemptible of all the contemptible red-tape features of the system; and some of the features are peculiarly insulting and outrageous.

Comrade Wilson's enthusiasm carries him a little too far. As I have repeatedly stated, I have taken no sides in this discussion, but have confined myself to a protest against the effort of either side to establish a test of Anarchism. Comrade Wilson shows the same dogmatic intolerance which he censures in Comrade James. He would read out of the Anarchist movement everybody who does not accept and practise vegetarianism. The absurdity of this ought to be self evident. Anarchy means the abolition of the rule of man by man; and all who accept this principle are Anarchists, whatever their opinions on any other subject. The spirit of Anarchy is a deeply humane one. The influence of a free society will certainly tend to make men kind and merciful; and universal vegetarianism MAY ultimately prevail as a consequence. This, however, does not make it part of the Anarchist propaganda. It is not inconsistent with Anarchy; it is simply a different subject altogether; and acceptance or rejection of it is no test of belief in Anarchy.

The "new thought," like all the old thoughts, is but poorly exemplified by

the personality of some of its exponents. Chas. W. Smiley, editor of Occult Truths, has a marvellously vituperative pen for a pretender to great "spirituality." In the last issue of his paper, he indulges in a foul-mouthed attack on Mabel McCoy Irwin, for affirming "the right of the child to be well born." The following is a fair specimen of his style and reasoning capacity:

"All enslaved women are self-enslaved to lust. She wickedly counsels cultivating the affectional nature, when affection is the parent of lust and of sorrow-producing attachment. She is one of the evilmongers and self-appointed reformers. . . . She appears to be quite godless and full of evil."

For such a blackguard, there can be no excuse but a plea of insanity. If I were a god with any pretensions to decency, I should be ashamed to be worshiped by this blatant reviler of the affections and maligner of womanhood. His own filthy mind sees impurity in the work of creation, and utter vileness in the purest affection. Fortunately, such psychopathic degenerates are comparatively rare.

It seems to me that the Anarchist is mistaken in his pleas for "liberty," "free competition," etc., as evolution and not involution is the law. So it is unthinkable that society can go back to free competition while this civilization stands; and as to his concomitant theory of liberty, I do not agree that the real underlying, tyrannizing influence is social conditions. Man suffers from environment only in so far as he is part and parcel thereof. Otherwise, justice would not be done to a self-conscious being.—A. K. H., in Whidby Islander.

This is so blind that it is hard to tell what its writer is driving at. Anarchy is essentially evolutionary, and is not an attempt to "go back" to anything. It seeks to hold all that has been gained by civilization, and to press further forward, securing to each individual that freedom under which alone he can exert all his faculties to the utmost advantage of both himself and his race. We are not greatly concerned about the theoretic possibility or impossibility of a speculative "absolute liberty." We are not quarrelling with natural limitations, but with artificial restraints.

The colony people should be more liberal and progressive than those on the outside. . . . The political, religious and social conditions must be met and regulated, just as it (sic) should be anywhere else in civilized society, under the existing laws, the local society customs and the best sense of the society and people interested. No one with self-respect, or interested in progressive reform, will attempt to inflict their (sic) strange ideas upon their neighbors and associates, without permission to do so.—Progressive Thought (organ of Freedom Colony.)

I may misinterpret this; but it looks like taking back water on the subject of social freedom. The supposition is confirmed by the announcement, in the same issue, of the submission of a former radical to the marriage sham.

In justice to the Tacoma Evening News, I think it no more than fair to state that it published promptly, and without comment, the letter I sent it, correcting the misstatements of one of its correspondents, concerning Home Colony. We have learned that the author of the lies is a Salvation Army convert. He is doubtless of the opinion that it is a pious act to slander his "unbelieving" neighbors, "to the glory of God."

JAMES F. MORTON, JR.

THE LINE OF ADVANCE.

In previous letters I think I have shown conclusively not only that nothing is to be gained by advocating revolutionary methods, but that we have everything to lose, so far as popularizing Anarchist ideas and winning the support of the people, which support we must get before Anarchy can prevail, before even a revolution can be made a success. In one letter I suggested, as a means of bringing about economic changes, the substitution of credits based upon services rendered, in place of using money as a means of carrying on our affairs, and adjusting our economic relations one with another. I am aware that it is not enough to propose such a change, but that it rests with me to show how this substitution can be effected. I will try to do that now.

First, please note the universal tendency to combination, in business, in industry, and in social activities of all kinds. The department store, the great corporation, the trust, and the railroad pool are all symptoms of a world-wide movement looking to a closer union of interests and efforts, so as to get better results with a smaller outlay. It is a spontaneous movement toward doing away with competition. This is in our direction, and is, in every way, a hopeful sign. True, these combinations have a tremendous power over those who are outside. A part of this power is legitimate and wholesome, while another part is vicious and oppressive. Just to the extent that they can use special privilege to increase their power, they are wrong and hurtful; but the power that arises solely from the economics made possible by cooperation is legitimate and proper. If other people are hurt by it they have only to use it for themselves. As long as the same advantages are open to them they have no cause to complain if they fail to reap the same benefits.

Now, Anarchists, social reformers of all kinds, and the people generally, have the same opportunity to combine, cooperate and consolidate that the trusts have; and until they do it they will remain at the mercy of the trusts. Some one will answer that the trusts have the land, the money, the machinery, the railroads, and the authorities on their side, and that without these the people are powerless. I reply, it is true, they have these things; but it does not follow that the people are therefore powerless. The dependence of the monopolists on the people for labor is infinitely greater than the dependence of the people on them for the things monopolized.

Right here comes in my proposition to substitute credits for services rendered, as a means of adjusting the economic relations between the people, in the absence of money which is monopolized. Let the people start stores of their own—department stores; and to those stores bring the products of their labor, for which they can receive open credits on the books of the store at current wholesale prices, the same prices they would get if they sold for money to any other dealer. Let those credits stand, like a deposit of money at a bank, to be checked against as needed. If the depositor wants to pay somebody else a bill that has been contracted, he can give a credit check against the store, which the store will charge to his ac-

count and credit to the account of the one in whose favor the check is drawn. If he wants goods of any kind in any department, he can buy at regular retail prices, just as he would do anywhere else, and pay with a check against his account. All the employees of the store would get their wages in the same way—in open credits on the books, which would be entered in their passbooks each week as the credit became due.

Thus far there is no need for a dollar of money with which to carry on the business. But, of course, the store must handle goods which it cannot at first buy with these open credits, consequently, it will need some cash. If a small part, say 10 to 20 per cent of its capital stock is paid in at first in money, so that it has a little money to use in buying where its credits would not be accepted, it will be sufficient. The store will need far less money with which to do business than an ordinary concern, which depends wholly upon cash to meet its obligations. Assuming that it sells as cheap as any of its cash competitors does, and it can sell cheaper because its expenses will be less, as soon as it opens its doors for business it will be taking in money over its own counters, just like any other store; and it can save the money which others have to pay for labor, and a large part of their purchases, for use where it must have money. So that there will constantly be an accumulation of cash.

In order to stimulate the widest possible use of the open credits of the store, and make them as acceptable as possible with the public, the management can discriminate in their favor in the matter of purchases. For instance, fix a regular standard of retail cash prices as low as any competitor, so that the store will stand an even chance for trade with anybody else, and then allow all purchasers, on account of those open credits, a discount of say 10 per cent off retail cash prices. This at once places those credits at a premium over cash and everybody will accept them, as soon as they come to understand it, in preference to cash, because they can buy more goods with the credit than with the cash. When this point is reached it will be easy to buy almost any kind of goods for the store of the manufacturers and pay in those open credits. Manufacturers will check against their accounts at the store, in payment of their employees, as if they were accounts at a bank. This will send a large volume of business to the store, which costs nothing but the 10 per cent discount to get and which costs nothing in advertising. The store can even build its own factories, employ the labor, and turn out almost any goods needed. Its resources will be practically unlimited, because it can draw from labor, the source of all wealth, to an unlimited extent.

Now, let the people, the producers, the workmen, subscribe the capital stock for the starting of such stores, saving up the first payment in cash on the stock beforehand, and then setting aside a small percentage of their earnings each week to apply on subsequent payments and they will soon own their own stores and control among themselves the sources of their own employment. Whatever profits the store makes, over and above actual running expenses, will come right back to them in dividends on their stock. So that

this amounts to a practical business co-operation, and yet, in strict accordance with present business methods.

It is impossible to go into full details of this plan of work within the compass of a brief newspaper article. The subject is treated fully in my book, "Business Without Money," to which those who care to go into it further are referred. I will only say now, that this plan is strictly in line with the whole tendency of the age toward combination, that it is purely evolutionary, although, in its effects, it is revolutionary to the last degree, and that, when it is carried out, as it is certain to be in time, it will emancipate every man, woman and child from economic dependence upon others, and lay the foundations of Anarchy so deep and strong that "the gates of Hell shall not prevail against it."

W. H. VAN ORNUM.

THE PUBLIC SCHOOL.

It was my privilege, about a year ago, to meet a member of your community I have since read an occasional number of your paper, and have consequently but fragmentary information of your plan of living. I have, however, been given no reason to believe that your community exercise any definite discontent with the public school system. You are probably aware that the system possesses defects; but, as far as I know, they have not appeared of sufficient importance to you, that you have endeavored to dispense with it.

In a great many respects, the public school system is irredeemably wrong. No institution can be absolutely right; but we may strive to attain relative perfection.

1. Granted that the methods of teaching are psychologically correct, and that the subject matter taught is of a truly valuable nature, the system of compulsory taxation for its support is exactly opposed to the law of equal freedom. This is a fundamental wrong, as it is violative of the fundamental law of human liberty. By this system, the best schools are taxed out of existence. It is almost a universal fact that hardly fifty per cent of tax collected is utilized for its purpose, so great is the consuming friction in governmental machinery.

2. Granting the above proposition, and retracting any criticism of compulsory taxation, or even granting that our public school system was supported by voluntary taxation, the fact of compulsory attendance is sufficient warranty among a liberty-loving people to dispense with such an institution. It would be a quite forcible illustration of this injustice, if every public school were Catholic, and every Protestant compelled to attend. I dare say such injustice is being perpetrated on some of the peoples in Europe today. It matters not what the nature of the school; compulsory attendance is an element of injustice. Freedom and justice would grant any individual the right to support and attend any school whatever, whether pagan or Christian, whether theological or secular, whether scientific and teaching faith in the universality of law and the uniformity of nature, or unscientific and instilling superstition. I claim that people have a right to be ignorant, just as they have a right to be irreligious. The world's educational progress has been too much hampered by the stuffing process. As my Discon-

TENT friend remarked: "You cannot pound anything into a man's head; but you can pound it off."

3. I almost made the third point, before I came to it. The system of public instruction is based on the presumption that all minds must acquire with equal facility the same information. Everything is cut and dried, and is stuffed as instruction down a lot of children; and they finally graduate prim and precise, two by four, 22 calibre without capacity to ventilate a 32 calibre idea. There are a dozen other points to be made in reference to the method of teaching, the facilities for imparting valuable information, the freedom of mental activity allowed the student, the stultifying surroundings forced upon them by the uninteresting and barren school rooms and the consequent results in the lack of any spirit of inquiry or tendency to vigorous thinking. The educational machine is often but a grown-up baby, without independent ability for rigid or original thinking. These observations must suffice now. Social customs and other factors contribute to the mental indolence of the people. That others may strive to discover them, I have pointed to a few.

CASSIUS V. COOK.

WHAT WILL YOU DO THEN?

The thought has often entered my mind: what will the people of Home do when street railways, water works, gas works, telephones, electric lighting, etc., become necessary? These are the questions that are puzzling the cities, and to me seem among the most difficult of solution.

Of course, I have my own notions as to how these things can be done without violating liberty and equity; but I would like to know how the Home folks will do it, as they must lay out streets, alleys, put down sidewalks, pavements, sewers, and all of those things that are deemed essential in cities.

These are practical questions that writers for DISCONTENT should pay more attention to. It is all right to preach freedom; but the millions have no ideas of freedom with modern economic necessities; and we who believe in personal sovereignty must make it plain that these things can be done without the violation of that doctrine.

It is all right to keep on insisting upon freedom of speech and press and religion and sex relations; but it would not be out of place to say something about economic freedom in a practical way.

The only test of the truth of any theory is in its application; and if freedom cannot be applied to the things which I have mentioned, then it is not true that freedom should prevail relative to them.

Come now, Comrades Morton, Jones, Morris, Adams, James, et al., tell us about these things, won't you?

JOSEPH A. LABADIE.

Our systems, perhaps, are nothing more than an unconscious apology for our faults—a gigantic scaffolding whose object is to hide from us our favorite sin.—Amiel.

Good and bad are but names readily transferable to that or this; the only right is what is after my own constitution, the only wrong what is against it.—Emerson.

THE SUPERIOR SEX.

Continued from page 1.

screaming "murder!" I never saw a man who was neither ill or crippled helped into a carriage, or on a car, or unable to walk in the sun without a parasol. Perhaps all this, and much more which I might record, are signs of superiority; but it does not appear so to me. I do not consider weakness of any kind a manifestation of superiority.

If man, generally speaking, (I say generally speaking because I have known so many exceptions to this rule) is more crude and rough, and woman more refined and spiritual, I do not think it is because they were thus by nature endowed, but rendered so by different conditions and environments. I believe God, or nature, designed man and woman to be of equal strength, mentally and physically. Men and women are very necessary and dependent upon each other. So much so that how a man can look upon intelligent and beautiful women, mingle in their society, and at the same time declare he is of the superior sex, would, to me, be a marvel, did it not prove that he was supremely selfish, narrow and conceited.

How a woman can look upon manhood in his physical prime, with intellect and nobility stamped upon every feature, and assert that his is the inferior sex would be as great a mystery did it not also prove that she was as absurdly bigoted and egotistic. To me it sounds more generous and noble for each to declare the opposite to be the superior, if a superior sex they must have. I can but consider all people as human beings, therefore equal, at least fundamentally.

SADIE A. MAGOON.

HOME NEWS.

Mabel Odell has been visiting here this week.

Macie Verity has returned from a brief visit to Tacoma and Deringer.

Fred and Gus Carlson of Anderson Island paid us a short visit this week.

Mrs. George Atkinson and her son Ivan, spent a few days last week at the Verity home.

Abner J. Pope's house is rapidly going up. Volunteer helpers have aided in hastening the erection.

The Tacoma Evening News has published letters in behalf of Home Colony from James F. Morton, Jr., James W. Adams and C. L. Penhallow. Thus the attempt to injure us has resulted in valuable propaganda.

Comrade Theodore Falz left us on Friday morning for San Francisco. His visit has been enjoyed by all; and there is reason to hope that we may have him with us "for keeps," at no very distant date.

We received a flying call, last Wednesday morning, from Francis W. Cushman, member of congress from this district. He expressed a very friendly feeling toward the Home colonists and

their social experiment, and a willingness to accept our invitation to come over again later and discuss public issues with our members. He may not convert any of us to governmentism, nor we him to Anarchism; but the frank and courteous interchange of conflicting opinions has always a broadening and beneficial influence.

Many people continue to misunderstand the situation here at Home. We are not seeking a rapid increase in numbers, and hence do not conceal the fact that it takes hard and continuous labor to make a moderate living here, and that in some respects we are still in the pioneer stage. This is no place to come and loaf. It is beautiful, and is gradually being improved and built up. But the life here can never possess great attractions for any save genuine, thorough-going lovers of freedom. For such there is a hearty and fraternal social life, which it would be difficult to parallel elsewhere. Those really interested in the Anarchist propaganda find this an excellent place for effective work for the cause. There are many Puget Sound settlements within easy reach of Home, where the seed has already been sown, and is bearing good fruit. This is a glorious country to live in. Comrades who desire to make a change, but are doubtful of their ability to make a living at Home, can settle in Tacoma or Seattle, and make a living in the same manner as in any other city, visiting Home when they please, joining with the colonists in social life and propaganda work, and come here later to live, if the conditions are found to be satisfactory. Don't come here to settle, without sufficient investigation; and then blame us if you are disappointed.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 86 people here—23 men, 23 women and 40 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Quiet 50c, Paradise 50c, Reynolds 40c, Barnes 20c.

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Perfect Motherhood. Lois Waisbrooker.	1 00
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MEETING.

The Independent Debating Club meets every Sunday at 2 p. m., at 909 Market street, San Francisco, Calif. Free discussion. Public invited.



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Articles of Incorporation and Agreement of
the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.

SEND 10 CENTS for specimens of 10 liberal papers and 10 tracts, circulars and sample of stocking yarn, or 3 cents for a copy of "Little Freethinker." Elmina Drake Slenker, Snowville, Va.